

of right and duty, and of social welfare, were first developed in connection with ghost fear and other-worldliness, and therefore that, in that field also, folkways were first raised to mores. "Rights" are the rules of mutual give and take in the competition of life which are imposed on comrades in the in-group, in order that the peace may prevail there which is essential to the group strength. Therefore rights can never be "natural" or "God-given," or absolute in any sense. The morality of a group at a time is the sum of the taboos and prescriptions in the folkways by which right conduct is defined. Therefore morals can never be intuitive. They are historical, institutional, and empirical.

World philosophy, life policy, right, rights, and morality are all products of the folkways. They are reflections on, and generalizations from, the experience of pleasure and pain which is won in efforts to carry on the struggle for existence under actual life conditions. The generalizations are very crude and vague in their germinal forms. They are all embodied in folklore, and all our philosophy and science have been developed out of them.

x-^{xx}§2. The folkways are "true." The folkways are necessarily "true" with respect to some world philosophy. Pain forced men to think. The ills of life imposed reflection and taught forethought. Mental processes were irksome and were not undertaken until painful experience made them unavoidable.¹ With great unanimity all over the globe primitive men followed the same line of thought. The dead were believed to live on as ghosts in another world just like this one. The ghosts had just the same needs, tastes, passions, etc., as the living men had. These transcendental notions were the beginning of the mental outfit of

mankind. They are articles of faith, not rational convictions.

The living had duties to the ghosts, and the ghosts had rights ;

they also had power to enforce their rights. It behooved the

living therefore to learn how to deal with ghosts.

Here we have

a complete world philosophy and a life policy deduced from it.

When pain, loss, and ill were experienced and the question was

provoked, Who .did this to us ? the world philosophy furnished

.the answer. When .the painful experience forced the question,

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r • - 'I Fritsch, *gingeborenen Sudafr.*, 57.
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